317 Salt.- Rock salt (uŋa·l) obtained in winter
135 chiefly, from dry salt lake to E in Koso terri-
491 tory between Randsburg and Cantil on n. edge of
[415] Mohave desert. Individual men went for it, afoot;
487 "a man started out at 2-3 o'clock in the morning, taking water with him in a basketry water bottle. He returned home the same evening or the next day, bringing back 1/2 sackful of salt, enough for about one month, on each trip" (SM). Route followed led S from Weldon to Kelso valley in Kawaiisu territory, thence SE to Jawbone canyon and Mohave desert and NE to Dry Salt lake. Another route from Onyx led over Walker pass, S across Indian Wells valley to Dove springs and through Red Rock canyon to Cantil. Either route
• [482] about 40 mi. long. Salt transported in large lumps, in deerskin sacks; when used pounded in mortars or pulverized on slab; used sparingly on cooked meat and for drying meat and fish, but not to season acorn, piñon mush, or any other
262 plant foods. Salt per se not specifically tabooed
784 at certain times (SM, FP), as among Diegueño, Mohave (Kroeber, Handbook, 721, 747, 748, 750); food taboos related specifically to meat (including fish), grease, and cold water. However, as it was only with meat and fish that salt was used, practical result was that observers of meat taboo also abstained from salt during taboo periods.

251 Storage and preservation of food.- Acorns
343 stored in granary (la·lwašti·l) of Miwok type (Kroeber, Handbook, 446, pl. 38) but lacking center post and with framework consisting of 4 large posts, 6 ft. high, set upright in ground 3 ft. apart to form square. Bottom of granary cleared ground by 2-4 in. Granary lined with sagebrush; after acorns dumped in, layer of brush piled over them and bark slabs put over brush to keep out rain. Granaries built at acorn grounds used from yr. to yr.; during winter man and wife made trips to their granary and drew upon contents as needed. Smaller granaries of same type sometimes set up near dwelling house to use for acorns gathered nearer home.

Piñon cache (pača·i·ništ) consisted of circular pit, about 5 ft. in diameter, 2 1/2 ft. deep, dug with sticks in floors of natural rock shelters near piñon grounds. Pits lined with flat rocks (SM) or brush (FP); loose piñons dumped into cavity, cache covered with large flat rocks or grass and small stones. During winter men made trips to caches, packing home piñons in skin sacks.

Families generally had storage house near family dwelling; this storage house as large and made in same fashion as living house, save that
[415] it lacked fire pit and smoke hole and walls were thatch and mud covered. In this house were kept large wide-mouthed coiled baskets, some "as big as washtubs" and trays used as receptacles for stores of dried meat, fish, small seeds, piñons, acorns, as well as articles of domestic or occa-

515 Both men, women took sweat baths, women usually sweat bathing at night, before the men, "every day" (PN), "once in awhile" (SM), "whenever they wanted to" (FP). After bathing women jumped in cold water, "the same as men" (FP). [841] Men, women did not bathe together, nor did woman enter sweat house during menstrual period. Boys had to be "over 14" (PN), "about 16" (SM), to be able to stand sweat bathing; girls "about 14." There was no ceremonial significance attached to boy's or girl's first sweat bath and from early childhood children allowed to romp around inside sudatory at will when it was not in use. Adults used sweat house almost daily; sweat bathing caused one to feel "light" and "good" (FP, SM). Men and women were wont to sing when taking sweat baths which lasted, for men at least, as long as 3 hours; men took such baths in evening, sometimes after breakfast as well. [276] While they sweated, men, women smoked sparingly or chewed tobacco mixed with lime. [342] Sometimes single men, widowers, or very old men used sweat house as sleeping quarters (SM); this denied by FP. Married men always slept with their wives, however [524 171] (above). Hand games never played in sweat house, although informants aware Owens Valley Paiute utilized their sweat houses for this; PN said [535] dances sometimes held in sudatory, but all other informants denied this; possibly PN's statement reflects Palagewan custom, as opposed to that of [276] Tübatulabal. Jimsonweed administered to small groups in sweat house (p. 5). Sudatories no [177] longer used by Tübatulabal and ruins of only one such known to me (pl. 6a); this was on Bloomfield ranch near small flat on W side of South Fork r., close to village site no. 4 (fig. 11). Entrance to this house faced E.

349 Ceremonial brush enclosure.- For dances, round
527 brush enclosure (ho·yat, also used for brush en-
535 closure at piñon grounds), with walls of willow and brush 5-6 ft. high and single entrance on NE side, built; this similar to piñon-camp enclosure (above). Visitors from different localities who were attending dance were assigned places to camp within wall of enclosure; fire built in center and dancing done around this fire (see fig. 15, p. 69). Such enclosures made by adolescent boys at order of dance manager, and appear to have been used more by Tübatulabal than Palagewan, latter using flat-topped shade with sides (above) for camping purposes during fiestas. Covered dance house did not occur.

MEANS OF TRANSPORT

481 All traveling accomplished on foot; burdens
● 482 of all varieties, from firewood to babies, packed
492 on back; dogs not used for transport. Streams
501 crossed by swimming; rafts known, but used only for fishing.

[p. 26(a)]

482 415 Conical pack basket.- Acorns, piñons, camp equipment, firewood transported by women in conical pack baskets (wo·niht); baskets carried well up over shoulders by means of pack strap (poŋgon), center of which passed across forehead or across chest (MM); 2 ends of strap were fastened to 2 buckskin loops set into basket. Basketry cap protected forehead. Conical carrying basket said never to have been used inside carrying net (SM, PN); RP, however, remembered having seen her grandmother carrying pack basket "in some sort of net."

482 372 Firewood, if not carried by women in pack basket, was tied into load with native rope and load, attached to rope which passed over chest, carried by women on back (FP, PN). Men sometimes packed home large pieces of firewood, carrying such over shoulder (SM).

483 415 Carrying net.--Men used carrying net (tambahal) exclusively (SM), to pack home deer, other large game, also when trapping eagles; net, with burden inside, slung over one shoulder and passed downward across chest.

415 482 Basketry water bottle.- Water carried by men, women, in pitched basketry water bottles (iwat); such bottles also used for storing water at dwelling place. They were carried on back, by means of pack strap, ends of which were attached to 2 loops set into side of bottle, similar to loops on pack basket (supra). Small girls packed their own water in small pitched bottles, during trips over dry areas.

352 854 Baby carriers.- Two types of baby carriers used; babies, from time of birth up to about 5 months old, kept on small cradle (wodawlil), "just the size of a little baby." This cradle consisted of an oval frame, 21 in. or so long, with parallel rows of small willow sticks laid transversely across frame. Single oak branch, 1/2 in. in diameter, peeled, and 2 ends bound together with sinew or twine to form frame. Tules wrapped around edge of frame, and small tule mat (paht) put over transverse rods; cradle lacked hood. Infant lay on it, wrapped in soft tanned wildcatskin; when infant nursed, mother held cradle in crook of arm; carried child about in same manner. No specimen of such cradle obtained, but FP said she had made one such for youngest grandchild few years ago.

[71] Between ages of 5 months and year, child "crawled around indoors," but if mother had work to do outside she tied baby in Y-shaped cradle (umbo·al), similar to Yokuts, Kitanemuk cradle (Kroeber, Handbook, 535, fig. 48d), save that length of stick below crotch shorter in TÜbatulabal specimen. Forked branch of Fremontia californica Torrey (u'upul) peeled, used for frame (naši·la·'waga·na'). One cradle (1-28570) measures 31 1/2 in. overall, 28 in. from crotch to top, has 10 crossbars lashed to frame with

352 deer sinew (tohi·lɪŋ tapn); all bars except bot-
854 tom one bound on underside of frame. Second specimen (1-28571) measures 43 in. overall, 35 in. from crotch to top; has 10 crossbars, nailed to frame as above; both specimens made and used by SWN. Both these cradles lack hood (ku·man); formerly tule hood, narrow at sides where it was fastened to cradle near top, and wider across central section, would have been attached to such cradle (SM, FP); strings of beads, which served to amuse child, depended from hood. Child
● [482] lay on tule mat, wrapped in wildcatskin, tied down with native twine. Woman packed cradle on back, using pack strap; when she arrived at destination she leaned cradle up against tree or boulder, in shade, planting sharpened end of forked-stick frame in ground.

301 Sex of child occupying cradle not indicated
352 by any sort of decoration on either type of
562 cradle (all informants); repeated questioning on this point always brought negative response.

501 Rafts and ferriage; horses.- Large green
226 tules (ši'i·bɪ·l), Scirpus acutus Muhl., from 6-8 ft. long, were tied with native twine into bundles of 4; these bundles were laid side by side and lashed together with native rope to make raft (ni·ht) 6-8 ft. long, 6 ft. wide (SM). This raft was square at both ends and not built
[221] up on sides; could carry 2 men and was used for spearing large fish on smooth stretches of Kern r. or on former lakes in South Fork valley, during winter only. Such raft serviceable only so long as tules remained wet; when tules dried out, raft became leaky, was discarded. Single individuals made such, but any man might use raft; when not in use, rafts kept drawn up on river bank.

Willow pole 6-7 ft. long, 2-3 in. in diameter, pointed at one end, used to propel raft. Man doing poling either stood or sat, shifting pole from one hand to other, while second man speared fish.

501 Kroeber mentions "balsas of bundled tules,
481 with a keel, a slender prow, and a square stern, (which) were made" by Tübatulabal (Handbook, 608); this information evidently based on Powers' statement (Powers, 393), obtained from widely-traveled Tübatulabal named Chico at Tule River reservation (Powers, 394). None of my informants knew anything about craft such as Powers describes. Garcés "supplicated [the Indians] that they should make a raft" to take him across unaugmented Kern, "and they answered me that they knew not [how to do so]. They conveyed me across between four of them by swimming, two taking me by the arms, and the other two by the body" (Garcés, 281). Garcés' statements accord with FW's assertion that goods or young children were ferried across large streams on men's backs, and SM's that men, women, children were all good
[221] swimmers, and that tule rafts were used only in winter, for very specialized purpose. Pots, large

177
372 steel, but we used the 2 pieces of stone and no
462 steel" (SM). Quartz for these strike-a-lights
[439] obtained from Koso Indians at Koso (FP).

Firewood.- Small trunks of willow (ha·l),
313 Salix laevigata Bebb., branches of Fresno tree (a·wilibi·l), Fraxinus oregana Nutt., stream alder (pawiču·l), Alnus rhombifolia Nutt., and dry oak used chiefly for firewood (kutuga't); cottonwood (u·'ut, generic name for tree), "too light" (SM). Firewood broken into 3 to 3 1/2-ft. lengths for carrying in pack basket; women
[462 packed on back loads of slightly longer lengths,
●482] but "not too heavy" (FP); men brought in larger pieces on shoulder.

GLUE, PITCH, AND ASPHALT

381 Glue.- Deer horns boiled in small amount of water, in pot, to obtain glue (a·wadin pa·hn, horn water); used to apply sinew backing to bows.

314 Pitch.- Several varieties pitch (ša·nun) used
824 for different purposes; pitch from Digger pine
415 applied to soles of moccasins to make them wear longer (FP); pitch from bull pine smeared over torches used in quail hunting. Basketry water bottles made watertight by putting handful of red earth of same variety used for face paint, plus lump of piñon-pine pitch inside finished bottle, together with quantity of heated pebbles about size of person's thumb. Hot pebbles shaken vigorously inside basket for 5-10 minutes, thus causing pitch to melt, combine with red earth, and coat inside of container. Hot melted pitch also smeared over outside of bottle with small stick; when it had cooled slightly red earth, mixed with little water, was smeared on top and mixed in with pitch coating. The red earth, used in combination with the pitch, made water "taste sweet"; if pitch alone used, water had "bitter" taste.

Pitch or gum (ya·bul), obtained from grease-wood, used to fill walnut-shell dice (FP).

317 Asphalt.- Lumps of asphalt brought into area
[439 by the Indians from around Ventura, when the
574] latter came up for piñons. The Tübatulabal also visited at Ventura, and one of the things they brought back from the ocean was asphalt" (SM). This commodity used in variety of ways, some of which were: to attach prong to shaft of harpoon, to attach bone point to fish hook, to cement foreshaft in cane mainshaft of arrow, and socket arrowheads into foreshaft, to secure knife blade in handle, to attach basket hopper to mortar. Asphalt also used to smear over fishlines made of native twine, and lumps of it served as knob handles for bone, cactus spine awls. Asphalt was softened by melting; often applied with small stick. Gifford and Schenck (p. 53) also note presence of asphalt beds on surface in hills SW

415 shoulders with red yarn and mt. quail crests.
285 Specimen 1-20955 (O. T. Mason, pl. 41) lacks
[237] quail-crest decoration. These jars varied in size; base and mouth equal in diameter; specimen 1-20952 is 6 1/2 in. high, 5 1/2 in. wide at shoulder, 3 1/2 in. wide at base, mouth; specimen 1-20951 is 9 1/4 in. high, 5 1/2 in. wide at
[171] shoulder. Shapes of Tübatulabal bottlenecks in Museum collection (fig. 8d) differ noticeably from those of Yokuts specimens (Kroeber, Handbook, pl. 50a); most of Tübatulabal specimens have straight or rounded sides instead of flaring ones and rounded instead of horizontal shoulders; however, informants immediately identified 2 Yokuts baskets in Handbook as money jars. Split stalks of deer grass used as foundation; specimen 1-20952 has 22 stitches, 9 coils to inch. Used solely as containers for strings of clamshell-disk currency (SM).

(i) Piñon jar (tÿbat ukulušt); had as foundation 2 strands of piñons strung on native twine; sewed with twine. These jars similar in shape to money jar; made by women while at piñon
● [482] camps (SM, ES). Strung piñons, a delicacy, put inside these jars for transportation back to hamlets.

Plain twined baskets included:

(a) Log basket (ča·mušt), which was small conical openwork twined basket, 16-18 in. high, 10-12 in. wide at top; used for collecting piñon cones from under trees; cones later dumped in large conical pack baskets.

(b) Ovate winnowing tray (pu·'išt); specimen 1-19816, made by PN, is 22 in. long, 20 in. wide at widest point; specimen 1-19817 is 14 in. long, 12 in. wide, and is mended with yucca root in 2-rod diagonal twining at bottom end on upcurve. Such tray put to variety of uses: to win-
[252] now piñon meats from shells, to roast shelled piñons on, to pile manzanita berries on during cider making, etc.

(c) Seed beater (wa·lat); had scoop in plain openwork twining; hand end of scoop of 2-ply, handle of 3-ply, diagonal twining. Warp and handle material of peeled willow shoots; cactus roots used for weft in diagonally twined sections. Seed beaters comparatively long when new, although they might be used until handle became mere stub; specimen 1-19818 has scoop 11 in. long, 8 in. wide at center; handle 8 in. long, 4 in. broad at scoop end; specimen 1-19819 has scoop 12 in. long, 9 in. wide, with handle 6 in. long; specimen 1-19820 has smaller scoop, 8 in.
[222] long, 7 in. broad, with handle 7 in. long, 4 in. wide at base. Beaters used to knock small seeds, berries into conical seed basket.

[171] Trays for suspension, such as Yokuts made (Kroeber, Handbook, 530, pl. 50b) not manufactured by Tübatulabal (SM).

Diagonal twined baskets included:

(a) Seed basket (wili·'iništ); conical, 2-ply diagonal closely twined basket; specimen seen in field measured 16 1/2 in. in height,

[p. 32(a)]

415 285 16 1/2 in. in diameter; 2 willow rods (pi·mun) sewn around top for reinforcement; 2 cloth lugs attached to rim on opposite sides. Seeds, berries collected in this basket as they were knocked off bush with seed beater.

415 285 488 (b) Burden basket (wa·niht); conical, 2-ply diagonal closely twined basket, about 29 in. deep, 26 in. in diameter at top. Warp and weft of peeled willow shoots; basket banded with oak rod attached to rim with split willow shoots. Two pieces of willow, 3 in. long, sewn on inside of basket horizontally 9 in. below rim and 6 in. apart; lengths of twine attached to these pieces of willow to make 2 loops (pu·niwa·n) 6 in. long, which came through basket and hung down on outside; pack strap attached to these 2 loops. On some baskets 3 willow bands encircled basket on outside as reinforcement, being put on at top, 1/3 and 2/3 of way down. Specimen 1-19815, small burden basket made by PN, is 20 in. deep, 23 in. in diameter at top; has 2 willow rods around top, with top rod left bare except at intervals where it is stitched to rod underneath it. Rod sewn on inside basket for attaching twine loops. Uses have been mentioned (ante).

[171] (c) Water bottle (iwat); resembled that of Kawaiisu (Kroeber, Handbook, 560, pl. 55e), but had flat base (all informants). Made in 2-ply diagonal twining with warp of whole peeled willow shoots, weft of split willow shoots; 2 loops attached to side as on burden basket, with long string which passed over carrier's forehead, fastened to loops. Bottle pitched inside and out (see section on Glue, Pitch, Asphalt); stoppered with roll of grass (pa·niŝwa·n). Small girls packed little water bottles "like the one in the picture" (Handbook, ibid.); adults larger ones, some 16 in. tall, on trips into dry country. Large bottles, often 17 in. in diameter, used to store water in at dry piñon camps and as water containers at hamlets.

[171] Tule baskets and traps were all of 2-ply diagonal twining; soft tule baskets such as Yokuts made (Kroeber, Handbook, 530, pl. 50c) not manufactured among Tübatulabal.

Tule objects included:

227 285 (a) Conical trap; some 4 ft. deep, 3 1/2 ft. wide at top, made similar to burden basket; this trap set below fall in river, secured between 2 sticks as among Owens Valley Paiute [171] (Steward, 1933, 251); set in evening and left overnight.

[171] (b) Tubular trap (wa·mat); similar in shape to Pomo trap (Kroeber, Handbook, 172, pl. 33a), but made from tules; this staked down in smooth water; "when a big fish got inside, it couldn't turn around to get out" (SM).

[171] (c) Conical scoop (či·dišt); similar in shape to Pomo trap (Kroeber, Handbook, 172, pl. 33b), but lacking inner cone and made from tules; used to scoop up stupefied fish from pools.

285 415 (d) Tule tray (ši'i·bĭ·l u·ẓi·l); shaped something like seed beater but with broader

281 on thigh immediately and ends tied together to
286 make long strip which was stretched between 2 trees to dry for 2-3 days (SM). FP said whole skins dried first, then cut into strips which were rolled, then tied together.

a b

Fig. 10. Rabbitskin blanket weaving frame. a, model of frame, with beginning of warp setup shown (x); b, completed warp setup.

To set up warp (fig. 10), 4 posts 3 ft. high set in ground several feet apart to form square or rectangle of same size as blanket would be; length of native twine tied around post, near top, then run around outside of 4 posts; when it was brought back to starting point twine was passed under and over string on 2 opposite sides of frame until complete warp set up. Rabbitskin weft element then tied to warp at one corner and twined under and over warp threads. SM, who set up model of frame and warp, did not know whether weft was tied to each warp at point of intersection. Blankets used as capes, bed coverings. Squirrelskin, feather blankets not made (SM, FP, PM).

531 Beadwork formerly lacking (SM); ES had learned
177 to make beaded hat bands on bow loom (Steward, 1933, 273, fig. 6) from her sister-in-law, an Owens Valley Paiute who occasionally visited among Tübatulabal.

286 Nets.- Nets made, used by men; manufactured from 2-ply native twine. Rabbit net was 200 ft. long, 3-3 1/2 ft. wide, with 3-in. loops; man's
[171] carrying net similar to Koso net (Kroeber, Handbook, 591, fig. 53): was tied at both ends with twine and had 2 ends tied together; net carried over shoulder (SM). Fish nets, according to FP, who could not remember names for them, were of 2 types (p. 14), but details of their manufacture could not be obtained.

283 Pack strap.- Pack strap (pongon) made from
482 native rope with forehead band (le·winiit) which was flat, 1 in. wide, made from 4 strands of native twine. Used with pack basket.

Twine, cordage.- String (u·wil) made from in-
[171] ner fibers of milkweed shoots (ma·wil), Apocynum cannabinum L., foothill floral area, as among Northfork Mono (Gifford, 1932 b, 28); twine always 2-ply, but of varying thickness depending on use for which it was intended. As length of cord grew when it was being rolled out on thigh,

516 knee up; this commonest sitting position, referred to as mi·išit. (b) When sitting leaning against tree or other back rest, legs extended straight forward, feet crossed. (c) Sometimes sat Turk fashion, but "not much" (SM).

Women sat (a) right knee bent, right leg and inner side of foot extended backward on ground, with weight of body resting on right heel; left foot flat on ground, knee up. (b) Both legs bent under body, weight of body resting on ground, feet slightly protruding from under left thigh. (c) When sitting against tree, legs extended straight forward, feet crossed. (d) Turk fashion often used when working with materials in lap. (e) When using large portable mortars, women sat with legs extended straight out in front on either side of mortar.

516 Men, women used cane (nahat), 4-5 ft. long,
● 482 made of willow or hard wood, "when packing some-
887 thing heavy"; older people used it as aid in walking over rough country; cane kept in house as regular article of use.

201 Direction indicated by turning head, tossing it slightly and pouting lips noticeably; FP did this habitually, SM less markedly. Amused semi-embarrassment or surprise indicated as among [171] Mohave (Kroeber, Handbook, 729); MM, a man, used this gesture frequently, ES, a woman, sometimes; [773] myth refers to its use by Coyote (Voegelin, 1935 b, 199). Informants gestured frequently while [537] narrating myths, etc.; also to some degree in ordinary conversation.

AESTHETICS AND KNOWLEDGE

517 Aesthetics.- Although art forms relatively undeveloped save in province of basketry, TÜbatulabal were not lacking in sense of aesthetic appreciation. In describing water bottles, FP, LT commented on how "pretty" container looked with red earth smeared over outside. ES thought raccoons had "pretty fur" and wondered immediately afterward why "the old timers never used coonskins." FP consented to be tattooed because it would look pretty and her autobiography contains several [823] references to prettiness of certain objects. In commenting on landscape, however, the economic possibilities seemed of paramount importance; MM's reaction to towering wall of Sierras between Independence and Bishop, in Owens Valley Paiute region, was that the mts. were "too bare"; FP's comment about desert to E was that "one couldn't get anything to eat there."

Sketches of design elements for baskets brought forth only one comment from ES, that certain design was "hard to make." However, in another department of basketry aesthetic appreciation was manifested. Although FP stated that piñon jars (see section on Basketry) "were not given away much; they were just made to put piñons inside," and ES agreed with FP about utilitarian purposes these jars were put to, it was my impression that

1/v [The quick placing of the hand over the mouth.-- Analyst]
[p. 57(b)]

159 The following autobiography was taken in English from FP, her daughter LT interpreting, in 1933. FP gave the autobiography within a space of 2 weeks; a day or so after our last session together she went to Bakersfield for shamanistic treatment; on the return trip she was run over by a car and killed.

When first asked to tell the story of her life, FP demurred, saying she "had never been anywhere, just stayed in the South Fork valley all her life." The autobiography she gave is little more than an outline, which she was beginning to fill in with increasing amounts of detail, however, during the last few days I worked with her.

For the sake of clarity I have arranged the material in chronological order; parts of it were not so dictated. A photograph of FP is given in pl. 1b.

An autobiography of MM, FP's husband's brother's son, the Mike Miranda of the following pages, was obtained in text by Dr. C. F. Voegelin (Voegelin, 1935 b, 223).

I was born about 2 yrs. after the soldiers killed all those Indians over at Kernville (1863); my older brother was still being kept in a cradle then and I was born about 2 yrs. later.

159 My mother used to tell me about the massacre;
173 Jose Chico pulled my father out from those men and the soldiers didn't kill him; he ran away. There was one man who was shot in the eye, but he had power and recovered. Lots of men were killed. The fight started over the Indians' killing other people's cattle; Jose Chico interpreted for the white men and the Indians; he was the man who took my father out. There were 3 men saved when the soldiers shot at the Indians.

159 One man had an amulet, a bearclaw with beads
173 on it. He was running and he got out of breath
751 and dropped that claw; then he was killed. The people found it afterward. If he hadn't lost his power he would have escaped all right. Another man had rattlesnake for his pet. He was badly hurt; his insides were all cut up; when the people saw him after the massacre there was a rattlesnake lying on top of him, and that snake made that man get all right. Rattlesnake was his pet and took care of him. That man's name was hi·ay·ši·l; he was a Monilabal (Yokuts). He got all right again; my father saw him when he was helping bury those dead Indians; he saw that rattlesnake come and help him. PN has a rattlesnake for her pet, too; perhaps she got it from dreaming. She never took jimsonweed, I know.

159 I was born at omomIp (no. 6, fig. 11). My
163 mother had 8 children; most of them died before
165 they grew up. Three of my brothers died; all of them are dead now except myself; I am just left, one.

159 When I was a little girl I used to go with my
● 482 mother to pack wood. She tied a rope over her chest and packed wood on her back; not too heavy
857

159 loads. I liked to go with her to haul wood all
482 the time. And I went with my mother over to the
[252] pit mortars and helped her grind acorns; that's
857 what I knew how to do. All my other sisters stayed home; I only went. The boys would be playing at hunting rats, and the 2 girls cooked for them. Some girls didn't want to grind seeds or haul wood; they used to call me "old woman" because I did that. We would get up early in the morning, about daylight, and build a fire, and then my mother and I would go out. My father would be around the house working; he would go out and get a lot of quail.

159 There was one time when we were living over at
[342] cuhka·yl (no. 17, fig. 11) in a mud and brush
823 house. That's the way the Indians used to do,
173 they just moved all around; they'd camp under some willows, anywhere; they'd keep moving around all the time. A big earthquake came and frightened everybody. I was a little girl then, about 7 yrs. old; afterward my father used to tell me about that earthquake. I remember only a little bit; the springs got white, like milk, when that earthquake came. Everybody cried and went around shouting; there were lots of people living at cuhka·yl PN was living there then. We had to get water to drink from the river at Kernville; the water in the springs was hot and white, just like milk, for about 3 days. Nobody would drink it. I just remember a little bit about it; I know all the children were frightened and cried when the earth quaked.

159 After we left cuhka·yl we moved up where SM
578 lives now, at yĭtiyamup (no. 9, fig. 11). There
[423] were lots of people living there; 5 families. We just camped there in a brush house, and we had a ramada (shade) made from willows. Nobody owned that land then; we just moved around. We children used to play on the big boulders up there; my sister and I pushed a little boy down on one of the boulders; he fell down and hurt himself, and his mother was angry and quarreled with my mother. Then my father and mother got mad and moved up to the pit mortar bed near there; they stayed there 2 days; then we moved up to omomĭp again. They all moved up to omomĭp, all those people living that time at yĭtiyamup; that woman who got angry came along, too. That's the way the Indians did; they moved all around, camping; they should have gotten land. And that woman camped at omomĭp, too. We made a mud and brush house there, different from the ramada.

159 One brother of mine had died while we were stay-
276 ing down at yĭtiyamup. We stayed at omomĭp for 2
757 yrs. I was rather sickly; weak; I didn't feel good, all the time; my father told me to take jimsonweed. Everybody had supper over at our house; I didn't eat anything that whole day. After they had had supper everybody left, and about sundown, when it was getting dark my father said, "I'm going to give you this medicine. You'll be all right."